ZIONS HERALD

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HALTS LIQUOR SALES

Pretty Eileen Abbot (above) led a group of Las Vegas teenagers in a campaign to halt the sale of liquor to minors here. The young people gathered enough evidence against 30 bars, hotels and other resorts to close the town up tight within 48 hours after they embarked on their crusade. Local clergymen hailed Miss Abbott, a 21-year-old employee of the city recreation department, and the effectiveness of her drive.

MARCH 5, 1947

FROM COVER TO COVER

ON ALCOHOL—AND OTHER RESOURCES, by the Rev. Clifford H. Osborne, minister of the Pleasant Street Methodist Church in Waterville, Me.

MODERN FIRES ON CELTIC ALTARS, by the Rev. Wesley R. Cain, minister of the Hannah Tenney Memorial Methodist Church in Salem, N. H., who visited the Iona Community when a chaplain with the 44th Bombardment Group in England.

THE HITLERISM STILL UNBEATEN, by the Rev. Fred W. Knickrehm, one of the ministers at First Methodist Church, Cleveland, Ohio.

HOSPITALS AND HOMES PROGRESS, a report of the recent meeting of the Board of Hospitals and Homes and the National Association of Methodist Hospitals and Homes, by the Rev. Dr. Ralph Stoody, director of Methodist Information, New York City.

JOHN WESLEY, one of a series of biographical lectures delivered at Emory University, Georgia, by the Rev. Dr. Edwin Prince Booth, professor at Boston University School of Theology, now in Europe for a year of research and travel.

READERS WRITE

Could Not Refrain

If I were to write every time I agreed with you in ZIONS HERALD, you would be receiving a letter from me week by week.

The times when I find myself forced to disagree are few and I know you would not wish me to refrain from telling you when I do.

Although you must have done it under a very strong conviction, nevertheless I am very certain in my own mind that you and your fellow church editors, as well as the secular press, are in error concerning Pastor Niemoeller. This was my thought before hearing him and now having heard him, I am more convinced than ever.

I am not worried about those other editors but I am distressed that ZIONS HERALD has taken an adverse attitude to Niemoeller. I don't know just what you can do about it, but you are aware of the fact that more than once the United States Supreme Court reversed bad and erroneous decisions. If you would reverse your decision in regard to this matter it would add strength to your already noble stature.

(Rev.) LEROY A. LYON
Jamaica Plain, Mass.

Theologue Disagrees

I have read your pronouncement in ZIONS HERALD—Feb. 12th, namely, "Our Protest,"

First, I disagree with your position because it is most un-Christian and secondly, because it reflects a bias attitude toward intercultural relationships.

Apparently you have gone on the false assumption that Dr. Martin Niemoeller, should have been a conscientious objector to active military service in the national defense of his country. But you should be able (too, well) to understand Dr. Niemoeller's position from the direct analogy with our own American Christian position during World War II. Specifically, Christian ministers in the United States did not refuse to support national defense, joined the armed forces; inspite of opposing (by social pronouncements) the government policy of war.

Further, in "God Is My Fuhrer" by Martin Niemoeller, is explained the true distinction between the giving of idolatrous worship to Hitler and the patriotic defending of his country. Now, this is a distinction that you ought to be able to understand in the light of the fact that The Methodist Church voted in favor of the national support of World War II. What you need to remember is that Dr. Niemoeller made his basic religious decision clear: he did not worship Hitler, but that God was his Fuhrer; yet, he maintained certain loyalties to his country. That religion and patriotism coincide is a recognized fact, but this does not mean that they must coalesce,

Finally, your implication that Dr. Niemoeller is not a representative of German Christianity because he took an active allegiance to government policies; then our chaplains are not representatives of American Christianity because they took an active part in government policies.

(Rev.) RICHARD E. DALY
Boston, Mass.

Effect Must Have Cause

It ought to be plain that an effect must have a cause, and yet, reading some of the articles printed, including that by John Haynes Holmes in a recent issue, one wonders how and why effects only are mentioned, and the true causes ignored.

Mr. Holmes should know that Jews are not discriminated against because of their history, or because of responsibility for the crucifixion of Jesus. He should also know that Negroes are not discriminated against because of their color, and that foreigners are not despised simply because they are foreigners.

No paper, magazine or other periodical wants to print the real facts, but they are thoroughly understood, especially by business men. These people can put their finger exactly on the real trouble, where trouble actually exists. And besides this, the claims of discrimination are tremendously exaggerated. Here in Greater Cleveland we have Jews, Negroes and foreigners working together without major difficulty. Race riots are unknown. Jews and Negroes are in responsible positions everywhere—in the city government, in the courts, on the educational board, in public office by vote of the people. Where discrimination occurs, it is for the same reasons that anyone else is discriminated against.

Did it ever occur to these inflammatory writers that some effort might be made to impress upon those who are so sobbed over that some of the fault is their own? People don't dislike each other without a cause.

E. B. HURLBURT
East Cleveland, Ohio.

Will Read It Again

I will read ZIONS HERALD during my 86th year which I begin on March 5th. I could not refrain from paying for another year.

(Rev.) CHARLES L. HARPER
Lafayette, Indiana

What Is a Public School?

I read with interest your statement on the positive stand taken by the Federal Council of Churches on federal aid to education and noted the three specific conditions, two of which at least are negative.

Before jumping onto the "band wagon" may I ask a few questions.

What is a public school?

Where education is mandatory and a parochial school fulfils that mandate, should not the parochial share in the federal aid?

Why should eligibility be left to the several states?

As to the Methodist Federation for Social Action, when the Carpenters and Joiners Union, of which I was a member, started to enforce the closed shop, I handed in my resignation on the ground that it was contrary to my religious belief. I believe that if Jesus Christ were here today He would not refuse to work with another carpenter because he was not a member of the union.

F. L. CANHAM
Arlington, Va.

Good! Good!

Good for the Bala Cynwyd Methodist Church!

Mr. and Mrs. Frank E. Baker (May their tribe increase) have a glorious record of service in the church school. They do not expect, but they certainly deserve the recognition which they are receiving.

There are many more like them who should receive recognition for service. The church which acknowledges the loyalty and high quality work of its leaders is more successful in finding and keeping leaders than one which takes them for granted. That church is making it more pleasant for the Bakers to serve.

(Rev.) SAM HEDRICK
Baldwin, Kansas.

Bids Churchmen Mobilize Public Opinion

WASHINGTON, D. C. (RNS) Senator John J. Sparkman (D. Ala.) challenged church people here to lead in mobilizing public opinion for lasting peace through international cooperation. The legislator, teacher of a Bible class here, addressed a service at Asbury Methodist Church in connection with the annual Methodist "laymens day" observance.

Church people can help opinion against war through their organizations, young people's meetings, church services and other means, he said, and added: "This thinking, this forming public opinion, is the greatest single force in the world."

New Hampshire Council Speaks

MANCHESTER, N. H. (RNS) In a five-point letter to members of the State Legislature, the New Hampshire Council of Churches and Religious Education, which represents more than 65,000 New Hampshire Protestants, announced it opposes a state lottery, granting of approval for dog tracks, relaxing of controls on the sale of intoxicants or the legalizing of any form of gambling with a view to securing revenue.

"We do not believe such action to be either economically sound or morally defensible," the letter stated.

The council declared it would "vigorously support" good legislation having to do with "public welfare, conservation of natural resources, general education, state institutions, domestic relations, equal rights and privileges for women, the protection of children and the safeguarding of the character of youth."

Stand Up and Study

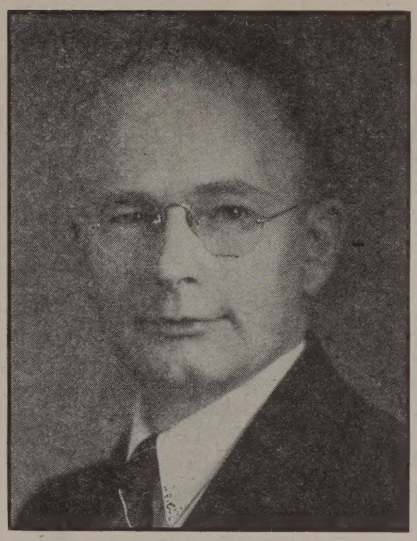
Colegio Bennett, Rio de Janeiro, Brazil, sponsored by the Woman's Division of Christian Service, recently was accredited in the American Association of Junior Colleges so that students may be accredited in the schools of the United States. Colegio Bennett receives so many applicants for enrolment that the principal, Eva Louise Hyde, spends a good deal of time at the hard task of turning pupils away.

A father who heard the statement, "There is no more room," left the school but soon reappeared carrying a desk and giving the instruction that it was "to be put in a corner so my girl may study here." Another father pleaded, "My boy is strong. If you don't have a desk, he can stand up and study all day." Young mothers of Brazil who have graduated from schools of the Woman's Division register their babies for matriculation at Bennett soon after they are born.

In Brazil, where it is reported that the Protestant church is growing more rapidly than in any other country, Colegio Bennett renders distinct service in the educational field.

On Alcohol---And Other Resources

CLIFFORD H. OSBORNE



Perhaps there has never been a time when more and greater problems pressed in on the human consciousness than now. Hence, never was there greater need for us to be at our most alert and courageous. Yet to an almost unprecedented extent we are a generation of escapists, dulling our sensibilities and drugging our intelligence. We are tired, and perhaps we are scared. There are some matters which have to be faced and handled in business, home and society, but in order to do so too many of our people are snatching energy and momentary pick-up from mild stimulants, sex, cigarettes, gambling and alcohol.

THE ALCOHOLIC SNACK BAR

Our liquor situation is really something, and there was ample reason for the Governor of Maine to say recently that alcoholism is one of the major health problems facing the country. We now have one saloon for every three hundred people, or one for every seventy-one homes.

A recent *Christian Advocate* editorial pointed out that we don't expect sermons from Hearst newspapers, least of all on the financial page, but that on the Dec. 27th financial news page of the Chicago *Herald-American,* Robert P. Vanderpoel had a lot to say about pre and post-Christmas drinking. He reported that one big auto body plant in Detroit closed down entirely the day following Christmas because 31% of the workers failed to appear. A Chicago plant tried offering double-pay for the day after Christmas, but the absenteeism was crippling. In Chicago one of the big plants was forced to close at 10 a.m. the day before Christmas because so many workers, women as well as men, were so drunk that the operation of the plant was no longer safe. Another closed at 11 a.m. for the same reason. Still another, closing at noon, found it necessary to carry out many of its workers, women as well as men, because they were too drunk to leave the plant unassisted. Vanderpoel concluded:

> "That a beautiful religious holiday should be turned into a period of debauchery is a sad commentary on the moral condition of the nation. Is the specter of starvation necessary to get a man to behave so that he can be at work in good condition on Monday mornings or the day after a holiday?"

What concerns me is that our people seem to feel the need of this ocean of liquor, just as they are feeling the need of equally huge budgets for tobacco, gambling, and commercialized pleasure generally.

Notice what this reveals, for instance, in the area of social intercourse. Those folk who serve liquor to their guests on any and every occasion, to say nothing of cocktail parties, are making an accusation and confession. First they are saying about their guests: "We know you are normally nitwits and bores, with no spark of originality and mirth in you, so we're going to be sure you don't spoil the party—by getting you a little high." Second, they are saying about themselves: "I am an unimaginative and unresourceful host, quite incapable of staging an interesting party, but they're not going to know it if the cocktails are O. K."

Individual protest aside, surely the extent of our social drinking is a mutual confession that we are becoming a nation of lame-brains. One is strongly tempted to agree with Claude Houghton the novelist when he says that our civilization is: "One vast conspiracy to escape from the terrible knowledge of

(Continued on page 229)

Modern Fires on Celtic Altars

W. R. CAIN

It was the Rev. Donald Pattinson of the William Cowper Congregational Church in East Dereham, England who introduced me to the strange and throbbing Iona Community. The dynamic leader of this unusual community, Dr. George MacLeod, has sought to recover certain ancient Celtic Christian ideals, casting them into a modern mold, and has stirred wide response among many of Britain's brilliant young clergymen. Although the Iona experiment has been attempted before in many forms, this modern movement, anchored to the ancient faith, has made an unprecedented impact upon clergy and laity, and has produced startling results which bid to bring deep changes in the traditional conceptions of Christianity in the British Isles. The setting for this movement is the small island of Iona off the west coast of Scotland.

It all goes back to St. Columba, the Irish Apostle to Scotland. Columba ("dove of the Spirit") recognized that work is inseparable from religious profession and must be considered in any attempt to make Christ real in life. Accordingly, the monastery he established on Iona in 563 A.D. was a seminary and a vocational school combined. While noted for their great learning, the sturdy monks were skilled in carpentry, metallurgy, ship-building, agriculture, and animal husbandry as they were in Latin and logic, and although they were deeply mystical and pious, they were able to translate their religion into practical terms for the wild inhabitants of Scotland and North Britain.

Some marks of Iona's influence are discernible today in the plain, rigorous practices of the Scottish Presbyterians. In spite of the years of subjection from the tenth century to the Reformation the Scots have clung to these simple strains of vital religion first introduced to them by men of Iona centuries ago. Now, under the new impulse given these ideals by the modern Iona Community, Scotland faces a missionary enterprise from Iona which should equal in results the work of Columba's monks.

The government of Iona in Columba's day was not diocesan but monastic, and the population was not made up exclusively of men in training for the priesthood. Iona was host to many of the laity. Oswald and Oswy, kings of Northumbria in the seventh century, were both Iona-trained. Throughout the four centuries of its great strength Iona received pilgrimages from notables of France, Norway and England. In the small cemetery near the cathedral forty-eight Scottish kings lie buried. Duncan and Macbeth are included in this number. Shakespeare refers to Iona in "Macbeth." In reply to a question by Ross as to the location of the murdered King Duncan's body, MacDuff replies:

"Carried to Colme-kill,
The sacred storehouse of his predecessors,
And guardian of their bones."

Colme-kill is another name for Iona, "Colme" being a form of the name Columba. Throughout Scotland there are shrines and towns named after the saint.

The Iona Community's headquarters for the working and training period on the island is a scene of busy activity from June through August. Once again masons and ordinary laborers work side by side with clergymen, this time restoring the old half-ruined cathedral, traces of which go back to the seventh century. Against this background of common labor where parsons are masons' helpers the ideal of the priesthood of all believers is wrought into understandable meaning. In worship and study the members of Iona are co-workers. Respect for identity of personality is maintained, but the ideal of sharing is the strict rule of spirit and conduct. A large single-story dormitory made up of private rooms (reminiscent of monks' cells) houses the community while at work during the summer. When there is an overflow some of the few houses on the island are made available by the sympathetic dwellers, most of whom are as fluent in Gaelic as in the modern tongue.

When the summer is past the clergymen, most of whom are just out of seminary, go two-by-two into previously selected fields of work. One couple may go to the area of the Clyde shipyards in Glasgow to work in the crowded tenement

Italian Protestants Dissatisfied

New York (RNS) Protestants in Italy are not satisfied with their status under the new Itatian constitution which will soon be voted upon by the Constituent Assembly, Mrs. Catharine C. Anderson, executive secretary of the American Waldensian Aid Society, declared here at the organization's annual meeting.

She said present constitutional provisions for religious liberty are phrased "too vaguely" and "could easily be misinterpreted."

Italian Protestants want specific guarantees of full religious liberty for minoroities, she said, without any qualifying clauses that might lead to future misunderstandings.

The constitutional proviso which is concerning Italy's Protestants, according to Mrs. Anderson, reads as follows:

"Every man has a right to the profession of his own ideas and convictions, to the free and full expression of his own religious faith both inwardly and outwardly, to the free manifestation, individually and collectively, of his own faith and the propagation of it, to the free private and public exercise of his cult, provided it deals not with a religion or cult implying principles and rites contrary to public order and morals."

An unfriendly, politically-inspired interpretation of the final clause, Mrs. Anderson said, might work serious hardship on the Protestant minority in Italy.

Dr. Howard V. Yergin of New York, president of the Waldensian Aid Society, who spent six months in Italy last summer as a representative of the World Council of Churches, also stressed the apprehension among Italian Protestants in regard to religious liberty provisions in the Italian constitution.

"Under military government," he told the meeting, "religious freedom was a fact. The evangelicals of Italy hope the same will be true under the new constitution."

Another speaker, Dr. Robbins Barstow, director of the service division of Church World Service, who was scheduled to leave for Rome on Feb. 21st, voiced a plea for "wholehearted" church greetings to Italian Protestants from their friends and relatives in this country.

We Gave

Urged by bishops and other officials of The Methodist Church to increase their giving to the missionary and educational work of the church, Methodists of the nation contributed $660,510 to the denomination's World Service fund during January, Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, announced. This is an increase of $73,177 over the same month of last year, he said.

Gifts for World Service for the first eight months of the fiscal year ending May 31, amounted to $3,424,163, which is an increase of $154,333, or 4.7 per cent over 1946, according to the report.

"During the war years nearly 30 million people in the United States moved into new communities," Dr. Lugg stated. "Now many

f these are on the move again, and World ervice money makes it possible for the hurch to serve them in their new communies. The gain of 4.7 per cent in World Servce giving is a mandate from Methodism to he World Service agencies to maintain a igh quality of Christian service in the forign and home fields."

The World Service agencies, as listed by Dr. Lugg, are: the Board of Missions and Church Extension, the Board of Education, heological schools, the Commission on Minsteral Training, the Board of Temperance, he Board of Hospitals and Homes, the Board f Pensions, the Board of Lay Activities, the Board of Evangelism, the Commission on World Peace, and the American Bible Soiety.

The Homemaker's Corner

Mrs. Harry A. Burnham

"You have to believe in happiness
Or happiness never comes."
Douglas Mallock

Whenever the seed-catalogue season rolls round my mind brings up a picture which saw a good many years ago. Walking hrough an upper hall on my way to my bedoom I peeked into the room where a young ad was sleeping.

He and his father had been looking hrough seed catalogues that evening. The oy had been told that he could have a mall garden of his own, come summer.

In the silvery rays of the moonbeams I saw, rranged in perfect order at the foot of his ed, his toy shovel, hoe and rake. He had to e all ready when the snow was gone and e could begin operations.

On the bed near his head was one of the atalogues, open at a page where were picured, in color, such vegetables as all gardeers dream about but seldom raise.

The look of complete satisfaction on the ad's face could have come only from dreams f big red tomatoes and poles of beans surassing in glory those of the fabled Jack. Probably tall hollyhocks, glorious zinnias and ragrant lilies also took their places in those reams.

There has never been a garden that was ot first a dream. My grandfather, poring ver the pages of the *Farmer's Almanac,* or *Vick's Catalogue of Flowers and Vegetables* ould have repudiated, in no uncertain lanuage, the hint that he was dreaming; he as just planning, that was all.

Every home is first a dream. Every poem r statue or picture first found its being in at secret place of the heart where dreams re born.

From the little lad with his shovel and hoe the grandfather with his almanac marches procession of dreams. You take your choice f what your dreams shall be, but be careful f the choice for dreams do come true.

This verse is quoted from memory and ay not be correct in wording, but the meang is there:

"If there were dreams to sell,
Merry and sad to tell,
And the crier rang his bell
What would you choose?"

section, while another may go into the Grampian Mountains to bring help to youth in isolated farm areas. Ordinarily a young preacher will serve two years in such work before entering his life work in the regular pastorate. It is obvious that such preparations in the slums, the farming sections, factory areas, and sea-coast towns will fit a man for better understanding of the needs of the people of almost any parish. This is particularly true when his activities have stemmed from Iona's spiritual roots.

The future of Iona seems bright in the light of one accomplishment alone. Of all the Protestant churches in the British Isles the Church of Scotland alone can look to an adequate number of clergymen for the future. The impact of Iona on thousands of service men during the war has guaranteed the future of the Presbyterian ministry in Scotland. One factor in this achievement undoubtedly is the work done in providing financial assistance for students to a degree not known before in the British Isles, but the chief reason would appear to be the gripping challenge embodied in the movement itself.

The idea of Christianity at the work bench is a welcome corrective, because our modern disparagement of religion in business and industry has all but driven the church to a complete re-thinking of its program of stewardship. Dr. MacLeod, the leader of the Iona Community, visualizes a church whose altars are not sacerdotal to the exclusion of interest in matters of pressing practical concern. He sees the church expressing the ancient faith in a vital manner, relating modern knowledge and technique with the fundamentals—prayer, sacrifice, and service.

One of the symbols of the movement is the Celtic Cross with its suggestion of sacrifice and service. The early Celtic Christians had found so much good in Druidism that they placed the circle behind the Roman cross, for the circle symbolized the sun, which was the object of Druid worship. So, sacrifice and service, in the light of the sun, in the power of God, become the watchwords of the men of Iona.

Columba's Iona has not changed very much in the thirteen centuries since his death. Its present population is about 80, a number hardly exceeding the population of the monastery in the late years of Columba's life. The ravages of time have been singularly impotent on Iona. Port a Churraich, at the southern end of the island, where Columba and his twelve companions landed at the end of their trip from Ireland, has changed only slightly. Records from the early day indicate the configuration of the island, and they are amazingly accurate. Hardly a foot of its three-mile length and two-mile breadth has been lost during the centuries.

The white sands at the northern end where Columba loved to pray in the long hours of the Hebridean summer evenings are as white today as when Columba marvelled at their purity. They entice one away from activity with almost as much power as the Pied Piper used in Hamlin! Dun-I, the highest point on the rocky little island, stands near the cathedral and commands a view of the entire island which is set like a jewel in the cold, blue Atlantic. To the north lies the baffling Island of Staffa with its Fingal's Cave, made famous by Mendelssohn in his "Fingal's Cave Overture." The red, misty mountains of Mull rise to the east.

It is almost unbelievable that Iona was the seat of Irish and Scottish Christianity for several hundred years and that kings came there from far countries for blessings. It is difficult to imagine that Columba and two companions traversed the wild areas in the Highlands and found their way to Inverness, where by the beauty of their prayers and minstrelsy they converted the heathen Pict, King Brude. In this day of luxurious steamship travel one wonders at the hardihood of Iona's monks who piloted their small coracles of wicker and hides to Iceland and Norway, using their own principles of navigation. Indeed, the monks became so famous as navigators that sailors since have carried small marble stones from Iona's quarry as good-luck pieces, for it is said that the sailor with a St. Columba Stone will never die by drowning. It happened that my last glimpse of Iona was from a Liberator Bomber an May 31, 1945 when we were enroute

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Three Made A Crowd

Beginning on Saturday, December 27, 1735, John Wesley tried to patch up a quarrel between three women. On the first try Wesley thought that he had solved the problem, but the women were so infuriated at him that they resolved never to attend his services again. A day or two later Wesley found out that one of the three women was ill, and hoping that she "might thus be in a milder temper" he went to her and talked freely about her behavior. But this did not solve the problem either, for when the sick woman recovered she repeated all that Wesley had said to the two other ladies, and Wesley was forever out of the picture.

This is a good picture of Wesley, for it demonstrates the human frailty of the man. He is always pictured as such a staunch character and hence is viewed as a sort of super-saint who cannot be emulated. Wesley had many weak points and usually these were shown up in the matter of his method of doing things. His sincerity got beyond his common sense at times. He offended people because of the way he did things more than because of why he did things. We all know people like this of whom it can always be said, "They are sincere people—conscientious and kind—BUT. . . ."

Obviously it is an important thing for the religionist to discover effective ways of expressing his spiritual conviction. People may be good—but they ought to be good for something. Churchmen, for example, who are so bound up in the process of saving their own souls have little effect on saving the community from its social evils. Nor do people who are good for the sake of being good have too much to offer to other individuals whose skepticism keeps them away from the religious search. Wesley made many mistakes at this point, but his whole life was made rich because he was able to profit from all such experiences.

I Am Here

In the pews of a Nashville church there is an information card to be filled out by the worshiper and turned in at the close of each Sunday morning service. The first line on the card is set up as follows:

I am here ——— Name ———

It is a rather striking way of putting the question to each worshiper! Not only does he indicate his presence by signing his name, but he is also required to say whether or not he is present by checking the first question. He could not sign his name of he were not present, but apparently the pastor of that church wants to know more than the mere fact that his worshipers are present in body—he wants to double-check the matter and find out whether his parishoners are *really* present in mind and spirit as well as in body.

It is not a bad question to ask of Mr. Churchgoer. Jesus came to his own and many received him not. The word of God comes to many people as an idle curiosity and makes no dent whatsoever in creating spiritual motivation. Some of the finest sermons ever preached never get beyond the value of providing good entertainment.

It is indeed up to Mr. Churchgoer to determine for himself whether or not he is really present when he enters a service of worship. If he seeks, he is bound to find; and if he knocks, it shall be opened to him.

Methodist College Students

It is of interest that in our Methodist senior colleges, 41 per cent of the students are Methodists, and in our Methodist junior colleges, 37 per cent of the students expressed Methodist preference. Hence we see that Methodists still hold a certain denominational loyalty to their institutions. Many of our colleges and junior colleges are under a barrage of unjust criticism from some segments of the church because of their non-sectarian appearances—yet the facts in the case indicate that the schools still keep a clear-cut tie-in with the church which nurtured them.

It is true that some of our Methodist institutions have indulged in a practice of posing as non-sectarian

aring financial campaigns, or have allowed non-ctarian alumni groups to play down denominational es. But these exceptions are rare and usually can be amed on the individual systems of administration. he Methodist Church, through its Board of Educa-on, maintains a close and exceedingly valuable rela-on to its schools.

This is not to plead for Methodist education, but o say that our church needs the complete backing f the laity in enlarging its vital program of spiritual npact on its church-related schools and colleges. here are three immediate things which laymen can o to strengthen this aspect of Christian education: 1) send Methodist young people to these schools; 2) provide willing leadership to school boards of rustees; (3) contribute far more generously to the nancial structure of these institutions.

The Military Is Having Fun

There is no secret about the more than sixty mil-tary men on Uncle Sam's payroll who are conducting "public education drive" on the question of com-ulsory military training. Public relations experts are t work on the matter and the nation is already looded with propaganda designed to win complete ublic favor for this totalitarian approach to national efense. The so-called hearings on the subject are eing conducted by a committee composed of men vho are for the most part already on record as favor-ng compulsory peacetime military training.

The churchman must ask himself a few pointed uestions before he gives in to the government-fi-anced streamlined approach. First of all, is it con-istent with free democracy to enforce compulsory nilitary training? Is military training a way of dem-nstrating peaceful intentions to the modern world? Does conscription stop war? Under compulsory mil-tary training is the state supreme or is the individual upreme? Can liberal education be tolerated under nilitary conscription? Is there room for the free ex-rcise of religion as a personal and social force under system of military control? Is this what the world eeds?

If you are opposed to conscription, then remember hat you are part of a thirty per cent minority in merican public opinion. If you would turn the tide way from the current totalitarianism with which the nilitary is having so much fun, join with the over-vhelming majority of churchmen in an all-out fight stop the well-financed drift towards war. If there is eace in our hearts, then we are morally bound to read that spirit of peace throughout the world.

Martial Law In Palestine

The weekend brought the expected news that Britain has imposed martial law in the Holy Land. When Mr. Bevin made his absurd remark about President Truman's request for admission of Europe's persecuted Jews into Palestine we all knew that martial law would follow at once for Palestine.

Mr. Bevin thought that public opinion would sanction this ghastly deed if it was preceded, in good timing, by a remark which would make Britain's Palestine interests look lily white. But the entire civilized world was horrified when it realized that Mr. Bevin could stoop so low in attempting to debunk President Truman's humanitarian attempt to bring relief to the Jews who stand like cattle in European detention camps.

Britain cannot expect any moral support for this current act of military despotism. To shoot down Jews because a minority of their group has resorted to violence is without any sort of moral justification. Christians cannot condone this premeditated policy of murder which is based on the simple thesis that oil is more sacred than human personality. Moreover Britain is doing all of this conquest of Palestine on a completely illegal basis: by restricting Jewish immigration she has violated the basis on which she was asked by the League of Nations to administer the land; by refusing to consult with the United States concerning policy in Palestine she has violated the original agreement; and by refusing to heed any of the recommendations of the Anglo-American Commission of Inquiry she has violated every possible concept of international justice.

Britain's decision to use violence in Palestine is a tragic move. Not only does it add to the sense of frustration for those who long to go to Palestine, but it will create more terror and violence on the part of the Jewish underground movement now working in Palestine. It will lend moral sanction to the Arab lords whose anti-Semitism found such happy association with Hitler and Mussolini.

The one happy fact in this ugly picture is that the British people have spoken out against further delay in granting free entry into Palestine for the Jews who want to go there. The British Foreign Office has not reflected British public opinion—it rarely does. The imperialism of the Foreign Office is so obvious that we are sure that the day will come when it will hang itself by its own abundance of rope, and there will arise in Britain a foreign policy that will truly demonstrate the basic democracy and humanitarianism of the stalwart sons of England.

The Hitlerism Still Unbeaten

FRED W. KNICKREHM

Many capable observers express fear that the de-nazification of Germany is making little headway. Although the leaders of the movement have been exterminated, the common people still respond very slowly to our efforts. These observers believe that Germany is more sullen than repentant.

How can we expect it to be otherwise with so much Hitlerism still abroad? Let it be noted that the support of Hitlerism comes, not so much from Germany as from the United States. Where is this Hitlerism to be found? Well, first of all, we find it in the almost hysterical anti-Russian sections of the American press. This section of the press is saying exactly what Hitler said during the term of his power. Some of our public officials are voicing this same idea. If we, through our official and unofficial utterances, express exactly the position which Hitler made the keystone of his foreign policy, can we expect the German people to be anything but sullen? Will they not, therefore, believe that Hitler was right in his entire philosophy?

Another expression of Hitlerism is to be seen in our racial tensions. Hitler preached the supremacy of the Aryan race. Here in America we have only to read the news to discover that in too many sections of our nation we practice this doctrine. Witness the fact that we have thus far been unable to establish the F. E. P. C.

But the worst form of Hitler's creed is to be discovered in our political policy as applied to Germany. The Christian ethic makes forgiveness mandatory. That forgiveness demands that good will must be exercised toward our former enemies. However, it is apparently possible to apply forgiveness without also applying good will. And it appears that we are doing just that.

On the face of it, it would appear as though England and the United States were showing good will toward Germany by restoring her industries, and establishing her economy, while Russia and France are showing ill will and vengeance by attempting to keep Germany weak.

But good will always implies good purpose. To what purpose are we attempting to put Germany back on her feet? It is here that we have exactly the same attitude toward the German people that Hitler had. These people are to become once more a means to an end. The Christian gospel demands that people be ends in themselves. What is the purpose for which they are to be used? The suspicion is justified that they are to be used to stop Russia. An anti-Russian Germany, made strong, could once more be the spear that could be hurled at the Russian bear. In this cruel game of power politics, the cannon fodder must be strong, well fed, well trained, and numerous.

This game is not new to history. Germany did not arm herself after World War I. The power game called for a strong Germany, so a strong Germany resulted. The power game demanded a France weak enough to depend upon British help, accordingly France was weakened. Is the old pattern to be followed again?

When we called young men and women to war, we bid them enter a crusade to free the world of a doctrine that was repulsive to the better instincts of mankind. We cannot now adopt that same doctrine because it serves a useful, temporary purpose. Of course, we in cultured America would dress the heinous teaching in the draperies of ancient and honored traditions. We would call upon the church to sanctify it, upon the school to rationalize it, and upon the idealism of youth to defend it. But the laws of God still hold. What we damn in others, we cannot practice ourselves without bringing judgment upon ourselves.

Hitler and Jesus were extreme opposites. Today the church must decide whether it will give lip service to one while her strength is given to the other. This is certain, we cannot serve two masters—we cannot serve God and Hitler.

On a Wide Circuit

W. W. Reid

Prisoners in Body Only

Hobart B. Amstutz, Methodist missionary, prisoner of the Japanese on Singapore Island for thirty-eight months (three persons in each seven and a half ft. by eleven and a half ft. cell), gives us a glimpse of the heroic in man and of his ability to adapt life to a forced environment, as he relates experiences of those days:

"The words of Keats describe prison life as well as any:

"'The weariness, the fever, the fret
Here, where men sit and hear each other groan;
Where palsy shakes a few, sad, last gray hairs,
Where youth grows pale, and spectre-thin, and dies;
Where but to think is to be full of sorrow
And leaden-eyed despairs,
Where beauty cannot keep her lustrous eyes,
Or new love pine at them beyond tomorrow.'

"Even though, in many ways we saw all that Keats wrote come true, yet we were able as a whole to rise above it and live as free men, knowing in our souls that nothing like that could crush us.

"A fellow internee gives this picture: 'The whole atmosphere was so extraordinarily listless, so stifled, so full of ghastly mournfulness! It seemed to lack the light of day. It was a world that God had cast away. Nowhere had we seen so many people who looked like shadows. And Singapore made no attempt to raise itself up, but stretched out its limbs and lived resignedly under the curse. The city's features could still be distinguished but these features were decadent, marred and effaced through continual . . . oppressive foreboding.'

"How revealing the (first) few days were to be! There we were literally reduced to our bare selves. We no longer had about us the aura of our offices, our clerks and tambies, our cars and comfortable homes and servants. All the trappings of our Western civilization had been ruthlessly shorn from us. We were prisoners and nothing more. And then we discovered only too often that men whom we had respected and who had held high positions commercially and in government were but made of straw and proved to be liabilities instead of towers of strength and help.

"A committee that came to be called 'The Leisure Hours Committee', gradually organized a great Camp School of Classes, evening lectures and entertainments. We had plenty of talent and there were experts in every imaginable field. Classes were announced and organized covering a vast variety of subjects.

"We evolved such an elaborate daily evening program that we had the choice of two or three lectures daily, besides fixed weekly fixtures such as the Literary and Debating Society, the Question Hour, Modern Thought, the Travel or Geographical Society, and the Malayan Series.

LANNING CONFERENCE FOR 1948 CHURCH CHOOL EMPHASIS MEETS IN CHICAGO

(Above, left to right): Figures responsible for Church School promotion in the Crusade for Christ, Bishop J. Ralph Magee, Director, Crusade for Christ; Dr. Walter Towner; Dr. John Q. Schisler; Dr. Lud H. Estes, Superintendent, Dyersburg District, Memphis Conference; Dr. J. Manning Potts, Associate Director, Crusade for Christ.

(Below) The Planning Conference in session.

(Above) At the Stevens Hotel, Chicago, Dr. John Q. Schisler, Executive Secretary, Division of the Local Church, Board of Education of The Methodist Church, speaks to the Planning Conference.

Staff of the Local Church Division, Board of Education. (Left to right, seated): Miss Florence Teague, Administrative Assistant, Board of Education; Dr. John Q. Schisler, Executive Secretary; Miss Mary Skinner, Director, Department of Christian Education of Children. (Standing, left to right): Dr. Walter Towner, Director, Department of Church School Work; Rev. Howard Tower, Director, Department Audio-Visual Education; Dr. M. L. Rippy, Sr., Department Adult Work; Rev. Hoover Rupert, Director, Youth Department, Division of the Local Church; Rev. Charles C. Turner, Jr., Department General Church School Work.

ishops present: (Left to right) Paul B. Kern, Nashville, rea; J. Ralph Magee, Chicago Area; Robert N. Brooks, ew Orleans Area; W. W. Peele, Richmond Area. (Bishop W. C. Martin present but not in picture.)

All photos by Earle H. MacLeod

HE CHURCH SCHOOL IN THE CRUSADE FOR CHRIST

PERSONS

The Rev. Charles H. Davis, 69, of Needham Heights, Mass., retired member of the New England Conference, passed away on March 1st. Funeral services were held on March 4th followed by cremation in Forest Hills Crematory. Mr. Davis is survived by his wife and two sons, Kenneth, of Rochester, N. Y., and Donald J. of Philadeplhia.

The Rev. Rudolph L. Samuelson, pastor of South Street Methodist Church in Brockton, Mass., has been elected to serve this year as president of the Greater Brockton Council of Churches, which has been organized recently.

The Rev. Bernard C. Clausen, minister of Euclid Avenue Baptist Church, Cleveland, Ohio, will be the speaker on Young People's Night at the Boston Methodist Social Union on Monday evening, March 17th. Special rates have been arranged to make it possible for young people to attend the dinner and meeting to be held at Brown Hall, 297 Huntington Ave., Boston. Reservations should be made by March 14th with Mr. Lewis G. Curtis, 158 Highland Ave., Winchester, Mass.

Boston (RNS) A campaign of education against the evils of liquor should be started in the grammar schools, and "possibly in the nursery schools," Dr. Joseph Thiman, medical director of the Washingtonion Hospital declared at a legislative conference sponsored here by the Mass. Council of Churches. "It is time children learned that drinking is no sign or proof of maturity or adulthood, of intelligence or courage,"

"Soap is perhaps the rarest of all household needs," says Church World Service in appealing to church women for continued relief supplies for use overseas. "The lack of soap has meant increased wear and tear on already well-worn clothes. Candles, too, are needed, carrying light to the dark and cold houses of the world; even small stubs can be melted down and used. Bedding and linen are cherished abroad. To a family that has lost everything, a blanket is a messenger of hope and cheer. Books, bicycles, tools, kitchen utensils can all be shipped abroad also, if sent to Church World Service Center, New Windsor, Maryland, or any of the other shipping points."

A Laymen's Breakfast was held for the members of the 500 Club and other organizations of St. Mark's Church, New York City, recently in observance of Laymen's Day. Edward S. Lewis, executive director of the New York Urban League, gave the address. Dr. Samuel H. Sweeney is minister of the church.

Dr. T. Tertius Noble, world famous organist and composer and a former warden of the American Guild of Organists, was presented recently in an organ recital at St. Mark's Church, New York City.

Professor Samuel L. Hamilton, member of the New York East Conference and chairman of the Department of Religious Education of New York University, is giving leadership to a ministers' conference and luncheon, March 7th, in New York City, on the theme: "Christian Living Begins at Home." Professor Hazen G. Werner of the Department of Practical Theology, Drew Theological Seminary, is one of the speakers. The full program is under the auspices of the Committee of Parent Education and Family Life of the Protestant Council of the City of New York, of which Dr. Hamilton is chairman.

Toronto (RNS) The Canadian Council of Churches has announced that Pastor Martin Niemoeller, now on a lecture tour in the United States, will pay a three-day visit to Toronto, speaking in four of its largest Protestant churches. Some churchmen expressed doubt over the wisdom of bringing the German pastor to Canada, but the council believes Canadians should hear his story.

The observance of Rural Life Sunday scheduled for May 11th has added significance this year in Methodist churches, since an offering will be taken in a number of annual conferences to help defray expenses of delegates to the National Methodist Rural Life Conference to he held in Lincoln, Neb., July 29-31. Copies of a service planned for use on Rural Life Sunday may be obtained at one cent a copy from the Department of Town and County Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. Available without charge are copies of the pamphlet, *The Mission of the Rural Church*, by the late Governor Thomas L. Bailey, of Mississippi.

Leaders At Economic Parley

RNS Photo

Pittsburg — Two outstanding figures at the three-day National Study Conference on the Church and Economic Life, which attracted more than 400 delegates, are shown here. They are: left, Bishop G. Bromley Oxnam, of The Methodist Church, and Mr. Charles P. Taft, president of the Federal Council of Churches, and chairman of the conference. Purpose of the conference, according to Mr. Taft was to "seek as Protestants, God's help in applying the principles of Christ's teachings to our world of business and industry, of agriculture and cooperatives." The conference was sponsored by the Federal Council.

The Faith Methodist Church of Fairview, Mass., gave a reception recently in honor of Mr. Samuel D. Goodwin, who celebrated his 78th birthday on Jan. 22nd and had completed 32 years of faithful and devoted service to the church. Mr. Goodwin, now retired from his work as millwright in one of the paper mills of Holyoke, has always, throughout his career in the church, spent many hours of labor in keeping the church in repair. In recognition of his services, the church members presented Mr. Goodwin with a purse and also a leather-bound book containing letters from former pastors, district superintendents, and Bishop Hartman and a printed resolution adopted by the Official Board, Jan. 6th. The Goodwin Book was made possible through the kindness of Mr. Harold Hansen and Mr. William Rathbun. It was presented to Mr. Goodwin by Mr. Winfield Reed, the chairman of the board of trustees.

Bishop Ernest G. Richardson, retired, of Philadelphia, has been assigned by the Council of Bishops of The Methodist Church to fill the vacancy caused by the death in China January 28, of Bishop Schuyler Garth, of Madison, Wisconsin. The appointment was announced Feb. 25th by Bishop Titus Lowe of Indianapolis, president of the council, following a special meeting of the bishops who were in Nashville attending the annual meeting of the General Board of Education. Bishop Richardson will take office March 1st and administer the Wisconsin Area until June 1948 when the North Central Jurisdictional Conference will make a permanent assignment.

Nashville, Tenn. A south-wide convocation for the Southeastern Jurisdiction of The Methodist Church at Nashville, March 11-14 will bring together leaders from nine southern states. In conjunction with the gathering which is inspirational in character, annual meetings of the jurisdictional boards of Missions, Education, Evangelism, Lay Activities and Woman's Society of Christian Service will be held in morning and afternoon sessions. All groups will gather twice daily for joint inspirational meetings. The convocation proper will open Tuesday evening March 11th, at the First Presbyterian Church with Bishop Arthur J. Moore, of the Atlanta Area and chairman of the Southeastern Jurisdictional Council, presiding. The main address will be delivered by Dr. John R. Mott, distinguished world Christian, on the subject "Bringing Peace to the World." The welcome address will be made by Bishop Paul B. Kern, of the Nashville Area.

Mr. and Mrs. Walter A. Simond of Franklin, N. H., celebrated their fifty-fifth wedding anniversary on Feb. 26th. Married in 1892, they transferred to the Franklin Methodist Church in 1898. Mr. Simond has been treasurer of the board of trustees since 1[illegible] and clerk of the board since 1900; Mr. Simond has been treasurer of benevolences many years. The Simonds have four children, ten grandchildren, and three great grandchildren.

The Well Baby Clinic, sponsored by Emmanuel Methodist Church, Philadelphia, Pa., has been inter-faith in sponsorship since its founding by the Rev. John J. Buchanan, the pastor, and Dr. Herman Hirsh, former army doctor of the Jewish faith. The National Council of Jewish Women provides a proportion of the financial budget of the clinic, and two members of the organization give time as volunteer workers in the keeping of records. The nurse is a member of the Roman Catholic Church. Friends of all faiths have donated to the project.

A conviction that the greatest days of the Christian Church in India are yet to come was voiced by Bishop W. Angie Smith in a recent message received at his office in Oklahoma City. Bishop and Mrs Smith, who left on an official visit of India, Burma and Malaya Thanksgiving Day, will return to this country in the latter part of March. Riots and difficulties of travel have made the trip a hard one, Bishop Smith wrote. The opportunity to visit the most backward of primitive villages as well as the finest colleges has made the tour particularly valuable, however, giving "an unfolding view of the transforming power of Christianity" seldom obtainable.

Crawford Memorial Celebrated

Bishop G. Bromley Oxnam, resident bishop of the Methodist Church in the New York Area, officiated at the burning of a $60,000 mortgage on January 17th at Crawford Memorial Methodist Church in the Bronx. Introduced by the pastor, the Rev. Harrison Davis, Bishop Oxnam congratulated the church on its 18-year effort to clear its $200,000 property of debt.

In the course of the service, Wilbur L. Varian, president of the board of trustees during most of the years of the mortgage clearance, gave a trustee's history of his church and expressed appreciation to its members and friends for their devotion and generosity. Congratulations were also extended by Dr. Frederick B. Newell, executive secretary of the New York City Society, and several congratulatory letters from former pastors of the Crawford Memorial Church were read.

The Rev. Albert S. Hurley, Methodist pastor at Houma, La., who had been recalled for this special occasion to the church in which he had been pastor from 1932 to 1934, told of the difficult times for the church during the "depression-thirties" and pointed the now debt-free congregation to their unburdened opportunity for religious service in the future.

The Honorable William H. Jackson, secretary to Supreme Court Judge McGeehan and a church trustee, presented a scroll of tribute to the memory of Francis and Margaret Crawford for whom the church was named. This was given to Mrs. Wilbur L. Varian, a member of the Crawford family and the first bride in the church when it was dedicated in 1898.

Following the mortgage-burning ceremony, a reception was held for the distinguished guests, the trustees and their wives.

The Louisiana Methodist Conference can be accommodated on the campus of Centenary College of Louisiana (Shreveport) when the new chapel building is completed, it was stated recently by President Joe J. Mickle. Other college buildings can be utilized for housing the delegates and supplying committee rooms. Making the college plant available for conference use will be in keeping with the college's policy of establishing closer relations with the conference and seeking to make a larger contribution to Louisiana Methodism.

Providence, R. I. (RNS) The Rhode Island Council of Churches is planning expansion into three fields which it has not previously covered. The proposed new projects include a chaplain for state institutions who will work in cooperation with state authorities; an assistant executive secretary who will contact community agencies and church groups; and a program of systematic hospital visitation and clinical work through community institutions.

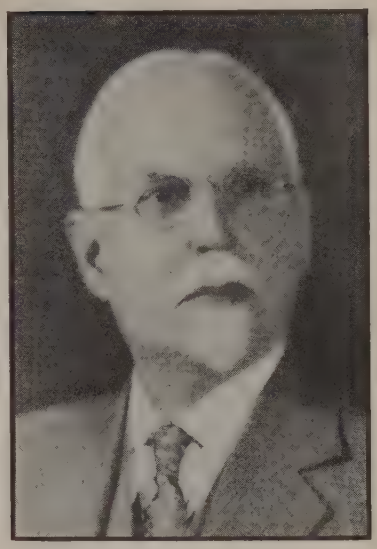
The Rev. W. Randolph Thornton has been transferred from First Methodist Church, Concord, N. H. to the Indiana Conference where he will be the Conference Director of Religious Education.

Among Ash Wednesday services held in New York City of interest to Methodists were the following, according to announcements made in local papers: The Rev. Dr. Arthur Bruce Moss, pastor of the John Street Church, "The Cradle of American Methodism," spoke on "The Compulsion of the Cross" at a noon service. The congregation of Riverside Church heard Dr. Richard T. Baker, who served as a war correspondent in China in 1944, as speaker in an evening service. Dr. Baker is now an editor on the staff of the Board of Missions. Dr. Ralph W. Sockman, minister at Christ Church, talked on "The Goodly Fellowship." During the Lenten Season the morning sermon will be repeated at 5 o'clock in order to meet the needs of the growing congregation. A series of evening services on both Sunday and Wednesday will be conducted.

The Methodist Church at Mystic, Conn., suffered considerable damage when a fire of unknown origin burned off the entire roof on the evening of Feb. 21st. The Rev. Ralph Henard, pastor of the church, has announced that there is sufficient insurance to cover the present estimated damage. The Baptist, Congregationalist, and Roman Catholic churches have offered facilities for the Methodist church to carry on its regular program until repairs are completed.

Rome (By Wireless) (RNS) The Grand Master of Scottish Rite Italian Freemasons declared at a meeting of the organization's Supreme Council here that "we respect all religions based on Christian morality." Romano Avezzano, the Grand Master, said Masons regard "with respect" the Roman Catholic religion "practiced by a majority of Italians."

Carl Noyes Quimby



Mr. Carl N. Quimby, who passed away Wednesday, Feb. 19th, at his home, 60 Hillside Avenue, Arlington Heights, Mass., was born in Newbury, Vt., Nov. 27, 1866. He was the son of the late Rev. Silas E. Quimby and Anna Scott Quimby and spent his early years in New Hampshire. He was graduated from Wesleyan University in Middletown, Conn., in the class of 1890, a member of Delta Kappa Epsilon Fraternity.

On June 1, 1899 he was married to Grace Evelyn Frye of Boston and they made their home in West Somerville until 1906. In 1902 he established the Quimby Optical Company in Boston, which he carried on until 1945. He was one of the founders of and the first president of the New England Association of Opticians, established in 1899, and was also a member of the Massachusetts Society of Optometrists.

Since 1906 Mr. Quimby has been a resident of Arlington, Mass., where he was chairman of the school committee for several years and chairman of the Arlington High School Building Committee in 1915. He was treasurer and also a trustee of the Arlington Heights Methodist Church for more than twenty-five years and a life-long member of The Methodist Church. At one time he served as a director of the New England Evangelical Association and held membership in the Methodist Social Union, and the Boston Society and the Boston Athenaeum.

He is survived by his wife; a daughter, Mrs. Burton B. Smith, of Lynn; a sister, Mrs. Horatio S. Moore of Bellefonte, Pa.; a brother, Prof. Ernest S. Quimby of New York City; four grandchildren; two nieces and three nephews.

Services were held at the Hartwell Chapel in Arlington on Saturday, Feb. 22nd, under the direction of his pastor, the Rev. Richard Broeg, assisted by the Rev. Burton B. Smith, son-in-law of Mr. Quimby, and Dr. Elmer A. Leslie. Interment was at Woodlawn Cemetery in Everett, Mass.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Mar. 16.

FELLOWSHIP AS A TRUST JOHN 15:1-6, 12-14.

"How Long Will Cut Flowers Last?"

On the program of a recent religious meeting one of the speakers discussed the subject, "How long will cut flowers last?" He called attention to the fact that the beauty of cut flowers is short lived and the flowers soon wither and become worthless. In a certain sense the flowers may be said to be the fruit of the vine or bush. The roots draw life giving fertility from the soil and the leaves gather moisture and nitrogen from the air. But the process ends when the flowers are cut from the stem or vine. Jesus stated the natural law which governs the vine and its branches in this sentence: "The branch cannot bear fruit of itself, except it abide in the vine."

We live in a world of cut flowers to a very large extent. Much of our civilization is like branches cut from the vine. We observe many good practices and follow some well established customs which have long ago been cut from the vine. Many patterns of our society have been formed by people whose lives were rooted in the good earth of Christianity. Too many of us are withering and dying simply because we have no roots.

The whole social order under which we live is too much like cut flowers. The roots of our goodness are in the soil of the teachings and example of Jesus Christ. And his disciples who now are abiding in Christ as the true vine are producing the good fruit of our day. Out of their lives we may be able to build a just and lasting society. But this social order will have to be the natural fruitage of Christianity and not mere cut flowers.

Purged Branches

Another great law of the vineyard and the field of human life was stated by Jesus in these words; "Every branch that beareth fruit he purgeth it, that it may bear more fruit."

The nearest approach to purging that an orchardist or gardener knows today is spraying. This is an application of some chemical which prevents insects, or blight, or some disease of fruit trees or vines from destroying the fruit or flowers.

The process is necessary if the Christian is to bear good and plentiful fruit. If God is the husbandman of the Christian's life He will purge and purify human life and society by some pretty rugged and severe processes.

The purging process was best described in these words of Christ, "Now ye are clean through the words which I have spoken unto you." The words of Christ come to us with cleansing power. Let this strong spray fall upon an impure selfish life and see what happens—"For whosoever will save his life shall lose it."

Casting Forth Branches

The husbandman cuts off some of the branches from the tree or vine and casts them into the fire as worthless. They are unproductive and of no value to the vine or to the husbandman. This is the final test of any vine—will it produce fruit? If it does not produce it is cut off.

What a brush pile could be made out of some of the worthless Christian branches which clutter up the vineyard of the Lord. A good clean up day would help in any church or Christian group. Some inactive members would make an active blaze but little else.

The fellowship of the dead branches of vine is something akin to that of the cemetery. To be cut off is to be dead. We live by belonging to or abiding in the vine. In this connection with the vine the Christian lives. And the life is the flower or fruitage of the vine.

The fellowship of those who abide in Christ as the branch abides in the vine is a trust which must not be broken. Anyone who breaks this connection simply does not belong in the Christian fellowship. He is an unfaithful steward of fellowship.

Hospitals and Homes

RNS Photo

Dr. Herman M. Wilson (right), of Gaithersburg, Md., is congratulated upon his elevation to the presidency of the National Association of Methodist Hospitals and Homes. His well wishers are Bishop Raymond J. Wade, of Detroit (left), president of the Board of Hospitals and Homes; and Dr. Karl P. Meister, of Chicago, executive secretary of the Board of Hospitals and Homes.

John Wesley's concern for the health and welfare of his generation as evidenced by his compilation of a "doctor book" and the establishment of benevolent institutions, is well perpetuated among his spiritual descendants in America. The aggregate facts, impressive even to those engaged in the work, were made known in the two related meetings of the Board of Hospitals and Homes and the National Association of Methodist Hospitals and Homes held in Chicago's Hotel Morrison, Feb. 11-13.

The board, composed of four members from each of six jurisdictions, was chaired by its president, Bishop Raymond J. Wade, of Detroit, Mich., for two sessions on Tuesday. The evening was spent by the board members as the guests at dinner of the Bethany Home and Hospital, its board of trustees and Superintendent and Mrs. B. W. Selin acting as hosts.

Wednesday and Thursday were devoted to the association convention, a body of about 400, composed of executives of hospitals and homes, representatives of institutional boards of trustees and women's auxiliaries, chairmen of anuual conference Boards of Hospitals and Homes, and religious workers. Members of the general board, of course, were active participants.

Dr. H. L. Gleckler, president of the association and superintendent of the Wesley Hospital and Nurses Training School, Wichita, Kan., presided over the general assemblies, while six skilled specialists chaired sections devoted to such interests as hospitals, homes for the aged, homes for children, conference chairmen, auxiliaries, and homes for business young people.

Dr. Karl P. Meister, executive secretary of

ne board, made an effective, informing presentation of the year's progress among the 177 hospitals and homes affiliated with the board. Copies are available to those interested by writing him at 740 Rush Street, Chicago 11, Ill. The institutions divide into four categories, 70 hospitals, 51 homes and agencies for the aged, 46 homes and organizations for child care and 10 homes for youth and other groups. In addition to these, of course, are 70 institutions related to the Woman's Division of Christian Service.

Almost one million patients in 29 states last year received service from the hospitals affiliated with the board, Dr. Meister said. More than one-tenth of the money value of the service rendered was given freely. The year resulted in a 5 million dollar increase in endowments and a 2 million dollar reduction in debts. The property value of these hospitals is about 119 million dollars. Chaplains or religious directors are in 27 of the hospitals.

More than 25 million dollars is invested in Methodist homes which care for 3,726 aged persons. The demand for homes for the aged is increasing, Dr. Meister said, and the waiting lists are long.

The increased birthrate, the breakdown of marriage and the increased use of intoxicants are expending the need for child welfare institutions. Methodist homes related to the board, with assets of $21,876,394, care for 7,082 children. Eight other homes for youth housed 4,374 young people temporarily or permanently last year.

Looking forward Dr. Meister reported that nearly 50 million will be expended in the near future in expansion of the plants of Methodist hospitals and homes. His report detailed numerous types of service rendered the institutions by the board in the fields of personnel, improved methods of financing and accounting, retirement plans, and religious ministry.

The Rev. Dr. Edmond H. Babbitt, who is finishing his sixth year as superintendent of the Grand Rapids (Michigan) district, was elected educational secretary and associate by the board. He will assume his duties in Chicago when the Michigan Conference concludes its session next June. Dr. Babbitt has already prepared two booklets for the Board, "Strength for Hospital Days" and "Putting the Trust in Trustees."

In his presidential address at the opening of the association convention Dr. Gleckler warned of two dangers: One that these philanthropic institutions may forget their responsibility to represent the church; the other that the church will forget they are her children, and that they deserve to be loved esteemed and supported. He stated, as the purpose of these agencies, not that they "are giving inordinate attention to praying . . . but rather while employing the best scientific skill obtainable, they also give constant expressions of the compassion of Christ and so maintain within ourselves and within our institutions the Christian spirit."

At a luncheon meeting presided over by Dr. John G. Benson, vice president of the board, Bishop J. Ralph Magee welcomed the visitors to Chicago. Bishop Wade, in the main address, expressed concern that in these

On Alcohol— and Other Resources

(Continued from page 219)

our emptiness. More and more we live outside ourselves in the frenzied hope that we will forget our inward squalor."

Spiritual Anaemia

It seems to me that at a deeper level we are doing what some children and adults do about food. We are like a person who never sits down to a good, wholesome meal, but goes through life snacking and lunching at all times of day. The result on the physical level is inevitable. One day you wind up in a doctor's office completely played out, and when he checks your blood count you'll hear something about anaemia. If you haven't the sense to get a doctor in time you'll have a crack-up, for the simple reason that you haven't the energy to surmount everyday obstacles. Of course, there are many other causes for low blood-count and nervous collapse, but if you go through life on lunches and snacks you *know* that is how you'll wind up.

This is what we are doing to ourselves on a deeper level. In our snatching at those practices and pursuits which offer immediate lift and pick-up we are trying to nourish our inner man on scraps. We will not take the time and trouble to cultivate adequate and wholesome resources, so we over-pleasure, over-smoke, and drink. With some of us it is too much coffee, too many movies.

But in the remaining years in which we shall be living out our time we are going to need vast and adequate resources—oh, how we are going to need them! In 1765, Lord Nothington confessed after the gout had caught up with him: "If I had known that these legs of mine were to carry a Lord Chancellor, I would have taken better care of them."

We too shall say: "If I had known that this puny personality of mine would have to sustain such stresses and strains, I would have taken better care of it and fed it well!"

Inner Resources

There are those who stand in our midst who are able quietly to say: "I have food to eat of which you do not know." Jesus put it just that way, but all men and women of interior resources are able to say it. Sometimes they are sneered at by the snatchers and lunchers, simply because they do know where to find square meals for the inner man. Rather are they to be envied for not needing pick-ups and shots in the arm. Dorothy Thompson, for instance, reported about a year ago that the testimony from the liberated victims of concentration camps in Germany was that the individuals who stood up best under the horror and suffering were in the main priests and pastors—the men who had had practice tapping inner resources.

Lest we think that only religious "professionals" know how to tap these hidden springs, Roy Burkhart in his "The Church and the Returning Soldier" tells about a fellow going on a fraternity picnic, and taking care to include a thermos bottle of something wholesome which he and his girl could drink, since he knew liquor was the beverage provided by the committee. It is significant that he was popular. We usually admire strength.

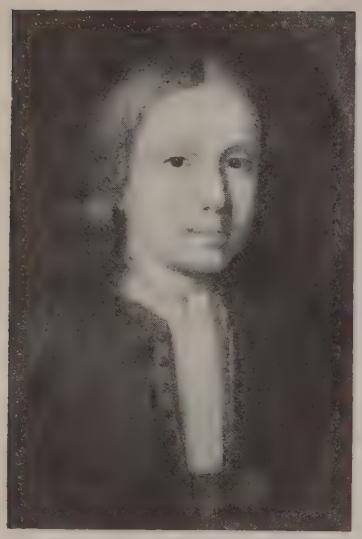
Speaking of fraternities, that excellent Methodist student monthly, *motive,* recently carried an account of a veteran recently initiated who was found packing clothes and books preparatory to moving out. Some of the brothers came into the room and inquired: "What are you doing?" He replied: "I am moving out because there is drinking in the house." A meeting of the group was called to see if they would have drinking in the house or keep him in. He stayed. Obviously, there was nothing of the "holy Joe" about him. He had adequate inner resources to face a critical situation singlehanded, and we usually admire strength. As a matter of fact, what we often call "moral courage" is the possession of adequate inner energy.

Now here were two popular students who perhaps in their war days had learned what is a good place to wine and dine the inner man! It is no obscure secret. While the people of China have been suffering from the cold for

(Continued on page 234)

John Wesley

EDWIN PRINCE BOOTH



The Charterhouse Boy

It is with considerable anxiety that I bring John Wesley to Atlanta. He is better known here than in Boston; and I could speak with considerable freedom about him in Boston but not in Atlanta. I speak conscious of the fact that few places in American Methodism are better equipped for the understanding of John Wesley than is Emory University. It is therefore for the same sympathetic and imaginative hearing for which I asked in my opening lecture that I now appeal. It is Wesley and not I who is before us. My humble understanding is but the avenue of his reappearance.

It is something over a hundred and fifty years since we left this room this morning, and in the intervening years the work which Martin Luther so nobly began has grown to some degree of maturity. In German lands the young Melanchthon picked up the work of the fallen Luther and gave a steady line and a steady hand to the growth of Lutheranism in churches of Germany. Across the Rhineland valleys, into upper France, the word moved and caught John Calvin. Exiled from France, he carried its immortal power into Switzerland. There he created in Geneva a second great center of reform life in north Europe.

But the roots of the English reformation lay deeper than those of the Continent. The close of the Middle Ages in England saw a very vigorous movement of reformed theology and common piety under the leadership of John Wycliffe and the society of traveling preachers that developed from his work. It was, however, too early for the flowering of the movement and it temporarily disappeared from public notice. When the continental Reformation struck, it found an England coming under the firm and powerful control of Henry the Seventh and his able son, Henry the Eighth. The course of Reformation under Henry the Eighth is known to everyone, but the real issue is often obscured. Henry's break, in England's name, from obedience to the Roman Catholic papacy was made in the pure light of political struggle, in no way affected by his private morality. In the controversy concerning his right to divorce Catherine, he was legally and morally right, and when the papacy refused to grant that right, he boldly and with the full time-spirit of nationalism behind him, severed his church from its medieval obedience. There was no issue in Henry's mind but the issue of the succession to the English throne and his right as England's sovereign to protect that succession. No Reformation theology or New Testament piety were known to his life. He staunchly opposed all things Lutheran and desired to maintain the powerful nationalist Catholic state church in England. He was able to control affairs as long as he lived, but he was, of course, unable to affect the destiny of his people once he had surrendered his throne to death.

The first child to succeed Henry the Eighth was his son Edward the Sixth, who, advised by men strongly influenced by the Calvinist Reformation and strongly Protestant in their feelings, brought the English Church more nearly into line with the northern Protestant movement. Edward the Sixth's untimely death left the succession of the English throne to his sister Mary, the daughter of the divorced Catherine of Spain. She and her advisers were as strongly Roman Catholic as Edward and his advisers had been Protestant. As under Edward the Catholics fled the country, so under Mary,

times of crisis the churches might be givin major attention to minor matters. With European background reinforced by two r turn visits this past year, he expressed fea that humanitarian relief and reconstructio might be neglected by the church, that th church might fail to say the right wor God's word at this critical time, and th should it fail, God might be compelled t look to other agencies, perhaps secular one for the accomplishment of His desires. H description of the dejection, distress and phy ical destruction in Europe, included an est mate of 60 per cent destruction of Methodi Church property in Germany.

Bishop Bruce R. Baxter, of Portland, Or spoke on the importance of trained Christia personnel in Methodist institutions. He de cribed the ways in which the personnel bu eau of the board serves, and stressed the nee for workers. Methods of recruiting youn men and women in Christian service fe their fellowmen were also suggested by hin The importance of conserving "high calibe valuable" personnel through full cooperatic with this specialized bureau of the board w also emphasized.

Miss Marie Folkestad, of Bergen, Norwa was introduced to the convention delegates b Bishop Wade. In her native land Miss Folk stad is head of one of the nursing depar ments of Bethany Methodist Hospital, ar has come to America through the agency the board to spend one year in study at We ley Memorial Hospital, Chicago.

One highlight of the banquet progra which concluded the association meeting w Dr. Roy L. Smith's presentation of M Wieczorek's painting of the head of Chr to hospitals and homes superintendents. D Smith offered to personally provide any Met odist hospital or home with this beautif painting if they would guarantee to frame and display it in a place where it "May spe as a silent messenger to all who see it." Th far the editor of *The Christian Advocate* h filled more than 80 requests.

As the banquet speaker, Dr. Smith talk about the responsibilities of life, and pa high tribute to all delegates engaged in h pitals and homes work. "Institutional wo gives us the exceptional opportunity to be our testimony to God," he said, "and to y has been given the responsibility of being t hands for Christ, the heart for Christ and t voice for Christ."

In appreciation of their 25 or more ye of service in a Methodist philanthropic stitution, Bishop Wade and Dr. Meister p sented 29 persons with certificates of recog tion from the board.

The new officers of the National Asso tion of Hospitals and Homes were instal at the closing session. They are:

President, Dr. Herbert M. Wilson, Gaith burg, Md., superintendent, Asbury Meth ist Home; president-elect to serve in 1948- George I. McAllen, Richmond, Va., sup intendent, Virginia Conference Orphan of The Methodist Church; 1st vice preside Dr. O. J. Carter, St. Joseph, Mo., superint dent, Missouri Methodist Hospital; 2nd v president, Miss Josie M. Roberts, Housto

Tex., superintendent, Methodist Hospital; 3rd vice president, the Rev. B. W. Selin, Chicago, superintendent, Bethany Home and Hospital; 4th vice president, the Rev. Harold R. Barnes, Enterprise, Fla., superintendent, Florida Methodist Children's Home; secretary, Miss Margaret M. Brooks, superintendent, Lake Bluff (Illinois) Orphanage; and treasurer, Miss Margaret V. Stafford, Milwaukee, Wis., superintendent, Grant Hall, Grannex and Grantmeyer Homes.

Statement Of Evangelism

Issued by the General Board of Evangelism

The true evangelist is never satisfied with gains already won. Like the Good Shepherd, he rejoices in the ninety and nine already safe within the fold, but he cannot rest contented if there is one lost person anywhere in the wide, wide world. His heart demands that he go out after the lost one, at whatever cost.

Likewise the truly evangelistic church, no matter what its successes in winning people, is forever drawn to those who remain unreached. The pity of their condition moves its heart to compassion, and their worth in themselves and their preciousness in the sight of God prompts it to action.

Methodism has had in 1946 a great ingathering of souls. It has won thousands of persons to Christ. In the year of stewardship it will gird itself to nurture these thousands and help them grow in the Christian life. In its rejoicing over those already won, it will not forget, however, the thousands who remain to be won. There are yet some 60,000,000 of these in America.

Winning those yet to be won will involve the continued use of means already proven to be effective, such as visitation evangelism, pulpit evangelism, personal evangelism, educational evangelism, and evangelism through literature.

Winning them will involve still greater improvement in these methods, and their further correction in the light of experience.

Winning the unreached must also involve the development of new strategies designed to reach the masses. The working out of such strategies will involve imagination, courage, and dedication of purpose.

The evangelistic task of the church is a continuing task. It will not be completed until the last lost child of God has been brought safely within the Father's fold.

100 Missionaries for Japan

More than one hundred American Protestant missionaries, formerly serving in Japan, have been "cleared" with the American occupational authorities for return to service there. Half that number are already in Japan; the others should be back within the next few months. Those now returned are principally engaged in schools, social work, rural evangelism, and in church extension and administration. When the "old timers" have been returned to Japan, it is expected that new missionaries will be recruited for special forms of service.

Protestants fled the country. Failing to provide an heir to the English throne through her marriage with the Catholic Philip of Spain, Mary died, heartbroken, before her Catholic hold upon the nation had been made secure.

She was succeeded by the able and energetic Elizabeth, who saw, as her father before her had, the security and prosperity of England as her first objective. For this a state church seemed mandatory and she made it so. The policy of strengthening the state church was carried out by sovereigns who succeeded Elizabeth until the great day when the Puritan movement through long infiltration from Geneva had raised up men like Cromwell and Milton, who were able to challenge the increasingly Catholic tendencies of the house of Stuart.

One of the men attached to the forces of Oliver Cromwell as chaplain was Bartholomew Wesley. He shared in the Puritan victory and suffered in the Puritan defeat, for with the death of Oliver Cromwell and the inefficiency of his son, the restoration of the house of Stuart brought calamity again to all Christians in the realm who would not bow to the state church. In the years of suffering under the returned Stuarts the Wesley family bore its share. The grandfather and the great-grandfather of John Wesley suffered under the restoration laws, and England's church life was indeed unhappy when Samuel Wesley and Susannah Annesley were married in 1689.

Born to a dissenting tradition, Samuel Wesley was reared for the church. Coming to Oxford University in his early teens, he found himself slowly drawn back toward the Established Church and away from the nonconformity of his parents and grand-parents. Of this change he said nothing to his people until his mind was fully made up and he had re-entered the Church of England.

It was his fortune in life to meet and fall in love with a young woman possessing a mind as clear and lucid as his own. Susannah Annesley was born to the gentlest and best loved of the nonconformist pastors of London. Dr. Samuel Annesley, whether in or out of favor with the government, was always in favor with the people of the city. When Susannah, his youngest daughter, was born, he remarked to a neighbor that he did not remember whether she was the two-dozenth child or the quarter-hundredth child in the family. As a matter of fact, she was the quarter-hundredth. Twenty-five children in the home of Samuel Annesley and his wife gave proof of the broad humanity, breadth and richness of experience in which the young Susannah was reared. She adored her father and talked often with him of matters of theology; and by the time she was thirteen years of age was quite at home in all the controversial matters that separated the state church and the nonconformist peoples. Before she was halfway through her teens, she, too, had of her own free will and her own logic re-entered the Church of England.

Samuel and Susannah Annesley, meeting and finding common ground in religion as well as in love, were part of a great popular movement over England running in favor of the Established Church. The strength of nonconformity had exhausted itself and the pendulum swing was with the Church of England. Ordained into its ministry and married to Susannah Annesley, Samuel Wesley began his career as a priest of the Church of England. They took their life and their religion seriously. England, however, had not so far exhausted her nonconformist principles as to stand for the too-Catholic house of Stuart, and in the bloodless revolution exiled the Catholic branch of that house and established on the throne of England William of Orange and the royal-blooded Mary.

To Mary, Samuel Wesley dedicated his first great literary effort. A magnificent effort it was, too, an heroic poem giving a complete life of Christ, published in 1693. In recognition of this dedication to the queen, he was promoted to the parish of Epworth in Lincolnshire, and here the Wesley family settled. Children were born with unrelieved regularity until it was said that the churching of Susannah Wesley was a fixed event in the annual calendar of Epworth. Fifteen children had been born to her in the first twelve years of

(Continued on page 238)

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In Japan

Excerpts from an address by Dr. T. T. Brumbaugh, New York City, executive secretary, Committee for a Christian University in Japan, and formerly missionary in Japan, before the Missionary Education Section, 25th annual meeting of the International Council of Religious Education at Grand Rapids, Michigan, February 11, 1947.

Today, as a consequence of the defeat of Japan's imperial armies and navies, the obvious loss of national sanctity and prestige, and the public repudiation by the emperor of his own divinity, the Japanese people are receptive as never before to spiritual, moral and social ideas from the outside world. Shinto, the ancient faith of Japan which threw such a halo of awesomeness about the nation and then resorted to superstitious practices and oppressive forms of public extortion to support the cult, is now about as dead as the time-honored Dodo, its altars broken, its shrines unfrequented.

This collapse of the ancient moral and spiritual mores of Japan, however, leaves a vacuum which must be filled by some cosmic and social philosophy and it is no secret that various ideologies and institutions from other lands are awake to the possibilities for the propagation of their convictions among the Japanese populace. Some of these newly imported systems of thought and action are religious, some semi-religious and some utterly indifferent or hostile to religious faith.

Accordingly, the people of Japan today find Christian theism far more congenial to their life and thought than certain other current philosophies with less dynamic concepts of Divine Power and Grace. It may therefore be said without hesitancy that the Christian religion has an unprecedented opportunity for advance in the personal and social lives of the Japanese people today. It can be said with equal certainty that various Christian orders and organizations are alert to these possibilities, and are pressing their systems of thought and behavior upon Japan.

First of all, I think as American Christians who have suffered but little of the woes of the world so recently and so long at war, we should be far more concerned with replacing the ruined churches of Europe and Asia than with enlarging and improving our own palatial houses of worship here at home. It is impossible, without seeing the square miles of rubble caused by our B-29s and our Atom bombs in most of the cities of Japan, to realize how such devastation cripples and demoralizes such institutions as churches, schools, hospitals, kindergartens, and social settlements on which depends so greatly the development of the humanitarian spirit in society.

Secondly, I think an adequate Protestant strategy for today in Japan calls for even more of both the spirit and the witness of Christian unity than our American church leaders and missionary boards, with all their good will toward the new and united Church of Christ in Japan, have yet exhibited.

Finally, I should like to conclude this presentation with an appeal for a great outpouring of sympathy and support for new ventures of faith in the youth of Japan who will be the leaders of tomorrow. It was with this in mind that I went to Japan in October to investigate the possibility of establishing there with the support of our American and Canadian churches a new and forward-looking international Christian University. I found there a great response to this proposal. The leaders of Japan's spiritual, moral and intellectual life all rejoiced in this new hope for the youth of their land for all who might study under Christian leadership in such an institution. The present premier of Japan, a previous prime minister, a former ambassador to the United States, the Emperor of Japan and General Douglas MacArthur all took occasion to say they felt this was one of the best possible ways in which the churches and Christians of North America could invest time, effort, money and love in the prospect of a Democratic and a Christian Japan.

In brief, I found Japan wide open to the influences of Christianity and all those forces in Democracy which make for responsible citizenship in an inter-related world. I could see and had it constantly urged upon me that by some such strategy of united Evangelical Christian advance and with wide use of the printed word, the moving picture, the radio and other forms of publicity now open to those who strive not to divide but to unite the world in brotherhood, Japan could within the next five years be turned definitely into the moral spiritual channels of Christian community life.

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The Negro and the Methodist Church

This is the third part of an article written by the Rev. Dr. Frederick B. Newell, executive secretary of the New York Society of The Methodist Church. Reprinted from "The Drew Gateway."

The next few paragraphs are presented as a set of conclusions to the foregoing all too meagre facts and figures. They have, in the judgment of the writer, a seriousness and gravity which the church at the moment fails fully to comprehend and which means more to the future of the church than perhaps any one at the present time can realize.

1. It is self-evident that the Baptists have nearly half of the Negro population in America on their rolls. If rightly organized, this force alone could do more for racial social righteousness in America than any other influence in existence. Yet it produces no distinctive development significant enough to startle the conscience of white America. Its southern conservatism and its radical Negro congressmen from the North stand at opposite poles and in between is an innocuous desuetude oblivious of the racial tensions gripping the nation.

2. Of the three wholly Negro Methodist denominations, the African Methodist Episcopal and the colored Methodist Episcopal are making extraordinary numerical gains while the African Methodist Episcopal Zion is barely progressing. Together, the three denominations have 1,739,979 members, 13,917 churches and 36 bishops but their ecclesiastical and social patterns are far from progressive. Undoubtedly the recent utterances of one of the Colored Methodist Episcopal prominent laymen to the effect that his church would never unite with The Methodist Church with its jurisdictional segregation is expressive of the attitude of all three denominations. If there is any noticeable trend at the present moment among these three denominations, it appears to be a defense mechanism for their racialism which, if anything, may be moving these three closer together, but is certainly not bringing any one of them neartr to The Methodist Church. They have self-government, unlimited freedom of office, both clerical and lay; but they have within their very composition a segregation and peculiar separation which keep them from playing any significant part in world Christianity. No racial church can ever be a world church nor can the expression of fellowship of all races in Christ ever be preached adequately within the confines of any church whose name contains the words, African or colored.

3. Because of the fact that the Methodist Episcopal Church South sponsored the Colored Methodist Episcopal Church and since the Central Jurisdiction of The Methodist Church represents the Colored members of the former Methodist Episcopal Church, these two have a common bond of unity not presently recognized adequately. Even though there exists a special commission of The Methodist Church set apart by the discipline to foster friendship and cordiality between the Colored Methodist Episcopal

Church and ourselves, this commission has not met for three years and has been impotent of resourcefulness thus far in the life of United Methodism. Yet, if the Colored Methodist Episcopal Church and The Methodist Church could unite or at least fraternize and plan a social racial advance program, we might start a movement which would unite all Methodist bodies. Such a movement would give world vision to the colored denominations, but more important, it would give the other Methodists of India and China and Japan and Korea and Africa faith to hope—to hope for a worldwide Christian fellowship in The Methodist Church.

4. Any discussion of the merger of the Methodist Churches must of necessity face frankly this question of jurisdictionalism which The Methodist Church has adopted as its policy and pattern. There are many who could say what needs to be said better than this writer. To say that the question is here presened with foreboding and timidity is to speak with utter conservatism, but the question lies at the heart of Methodism's approach to the racial tensions of America and must be faced. First of all it is self-evident that, as of the present, jurisdictionalism cannot be dissolved without friction and possible disunity. Even an effort to this end might prove disastrous to our new church at this hour. This does not mean that jurisdictionalism is socially just or racially righteous. It simply means that jurisdictionalism has in it certain practical values for the governing of 8,500,000 people and to liquidate it suddenly would be impracticable. The question must rather be approached from long range to see if the polity cannot be so adjusted within the jurisdictional system as to alleviate the social injustice which it promotes and at the same time to retain the freedom of self-government and the eligibility of office which the present system affords.

To do this, we must, first of all, realize that there are many Negro churches in The Methodist Church which are not in the Central Jurisdiction. Particularly, we must recognize that in the New York Conference there are 10,000 Negro members and that in the Western Jurisdiction there are hundreds of thousands of Negroes recently arrived for whom churches must be built and that these new Negro churches will be inherent parts of the conferences of the Western Jurisdiction since the geographical area of the Jurisdiction does not lie in the Central Jurisdiction.

In other words, it is apparent that the Uniting Conference in establishing a Central Jurisdiction for all the Negro Annual Conferences and the Negro Provisional Annual Conferences and Missions in the United States thought that it was making provisions for all of the Negro work in The Methodist Church. When, however, it omitted from the Central Jurisdiction certain great cities in the northeastern part of the United States such as Buffalo and New York City and when it also omitted the entire Western Jurisdiction it did in fact establish two systems for government of the Negro churches within The Methodist Church.

After unification had been achieved it did not appear at first to be much of a problem that the great area of the United States within the Western Jurisdiction had been omitted from the Central Jurisdiction nor did it appear to be too embarrassing that the Northeastern cities were omitted. Certain factors have arisen recently which make this situation very serious. In the first place hundreds of thousands of Negroes moved up the west coast and during the war preempted the housing facilities which had formerly been occupied by the Japanese Americans. The new churches which are being built for these Negroes are inherent parts of the annual conferences of the Western Jurisdiction. An equally acute phase of the problem is the fact that some of the churches which serve the Negro population of New York City are among the largest Negro churches in Methodism. One of them has a membership of nearly 4,000 while a second one has a membership of nearly 3,000. The strength and importance of these churches in the Northeastern Jurisdiction is a cause of great pride to the Jurisdiction; nevertheless, they are evidences of the fact that Methodism does at the present time have two polities with regard to Negro churches. One is the system by which we have a Central Jurisdiction and the other is a system by which in the Northeastern Jurisdiction and in the Western Jurisdiction we have bi-racial annual conferences.

(To be concluded next week)

Banking Connections

While we are, of course, constantly looking for new business of the right kind, it is never our intention to disturb satisfactory relations elsewhere. If, however, any change or increase in banking connections is contemplated, we would like very much to be kept in mind. We welcome opportunities to discuss banking or trust matters at any time.

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Watson Gets Award

GRAND RAPIDS, Mich. (RNS) Thomas J. Watson, president of the International Business Machines Corporation, New York, was awarded the Russell Colgate distinguished service citation for his work in Christian education at the All-Council fellowship luncheon of the International Council of Religious Education here.

The award was presented by Dr. Luther Wesley Smith, executive secretary of the American Baptist Publication society, and chairman of the Council's board of trustees.

Presentation of the citation was witnessed by more than 900 representatives of 40 denominations and 173 state and city and provincial councils of churches and religious education in the United States and Canada.

Parochial Transportation

PHILADELPHIA (RNS) A Chester county court has declined to order directors of the Kennett Consolidated School District to provide bus service for children of St. Patrick's parochial school in the town of Kennett Square.

Judge Ernest Harvey, in issuing the decision, declared there is no provision in the Pennsylvania state school code which requires a public school system to supply transportation for other than public school pupils.

Until last September parochial school pupils at Kennett Square were provided free transportation on public school buses. The directors of Kennett Consolidated School said at the beginning of the school year they would no longer haul parochial pupils.

A move to have the directors ousted was dismissed in Chester county court because of an alleged faulty petition. Paul Connell, resident of Kennett township, then asked the court for an order directing the school board to show cause why bus transportation was not made available to his daughter Catherine, 10 years, a pupil in St. Patrick's.

Connell's contention was that the state school code, through its compulsory attendance clause, made it mandatory for school directors to furnish free transportation.

Judge Harvey's opinion made no mention of the recent U. S. Supreme Court ruling which declared that public school funds can be used to transport parochial school pupils.

It was expected that an appeal to a higher court would be made by the parochial school group which is supporting Connell.

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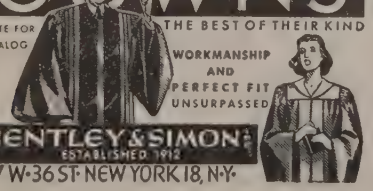
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Fellowship Winner

"The racial antagonisms found in our culture and society have been acquired mainly through inadequate economic conditions and not because of any 'hate instinct' found in the human race," remarked Stephen T. Murin, Somerville, sophomore at the Boston University school of education who came from the steel mills of Pittsburg to earn A and B grades in his sociology courses at Boston University, and to win one of 10 *Boston Globe* $1000 World War II Memorial Fellowships.

"Once the economic differences are 'ironed out' the race problem will ultimately solve otself," continued the 28-year-old veteran. "Religious differencs and color distinctions are often used as covers for the real reason for intolerance, that of economic security," he said.

"Steve" and his attractive wife Evelyn Campinell Murin, plan to use the $1000 fellowship by traveling to Hawaii where Steve will study anthropology at the University of Hawaii and also make surveys of the various races in Hawaii who seem to be gifted with race tolerance and friendliness. "I was impressed by the friendliness and racial tolerance exhibited by the people of Hawaii, and resolved to devote my time and energy to the deep and pressing problem of race prejudice in the United States."

After completeing his study in Hawaii, Mr. Murin will return to Boston University to complete his course. He plans to take graduate work in sociology, and then do social work in a social agency around Boston "or some other polyglot city."

Modern Fires on Celtic Altars

(Continued from page 221)

to the United States by way of Iceland and Greenland. I caressed my St. Columba Stone many times during that voyage over the waters of the Atlantic!

Iona has a compelling fascination. It lured Dr. Johnson and Boswell to inspect its haunts. Dr. Johnson's words afford a glowing description: "We were now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible if it were endeavored, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, what makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me, and from my friends, be such a frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The resurrection of Iona impressed us with the truth of Dr. Johnson's observation. There was worship in the cathedral again, and crosses long down now stood upright. We recalled the words of Columba which seem to foretell the coming of George MacLeod and his friends.

In Iona of my heart, Iona of my love,
Instead of monk's voices shall be lowing of cattle,
But 'ere the world come to an end
Iona shall be as it was.

On Alcohol— and Other Resources

(Continued from page 229)

centuries on centuries, just under the surface in many parts of the country are great veins of coal all but untouched. The fuel is there, but somebody has to dig for it. It was Thomas Kelly, that beloved teacher of philosophy at Haverford, who tried to direct his students to what he called; "The dynamic Deep within us . . . What can we do to open the springs of eternity that are ever pressing at the base of our being, so that the amazing life of God Himself flows into us, and organizes us into solid, triumphant, invincible, tranquil, energetic personalities?"

To eat regularly and well is good health advice, and if we have the slightest intention of ridding ourselves of our inner poverty and spiritual anaemia we shall have to go regularly to those inner springs. Regularly must we clear away the debris with which we have allowed the world to choke them. Regularly must we possess our souls in patience as we wait for the water to flow. For it is as true as it was in the days of Isaiah that those who *wait* upon the Lord shall renew their strength. We find food and drink and energy which the hurried, harried soul knows nothing of. We do not need to be tired tomorrow!

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Methodism Victorious

The annals of the Crusade for Christ will carry a grand total of 1,050,889 accessions in American and foreign Methodist churches during the 16-month period ending Dec. 31, 1946. It was during these months that Methodists around the world were united in a church program known as the Year of Evangelism in the Crusade for Christ. Careful preparatory program planning and intensive evangelistic effort resulted in a total of 567,253 entering the church on profession of faith and 483,656 by transfer.

In his announcement of the final results of the Year of Evangelism, Bishop J. Ralph Magee, of Chicago, Crusade director, explained that the General Conference of 1944 set a goal of one million accessions during the Year of Evangelism, based on 600,000 on confession of faith and 400,000 by transfer.

Methodist churches in the United States received a total of 1,021,210 accessions during the Year of Evangelism. Of this number 540,265 were received on confession of faith and 480,945 by transfer.

A further breakdown reveals that four of the six Jurisdictions have surpassed their total evangelism goals, with the South Central Jurisdiction reporting the greatest number of accessions. The Jurisdictions and the figure by which the goal was exceeded are:

South Central—24,889; Western—7,864; Central—3,121, and Northeastern—1,480.

Two Jurisdictions surpassed their goals for members received by confession of faith, reporting the following figures: Central—5,332 over the goal, and South Central—2,433 over the goal.

Of the 33 Areas in the United States, 23 have reached their goals; of the 110 Annual Conferences and Missions in this country, 68 have reached their goals, and 323 of the 566 Districts have exceeded their goals.

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Lenten Worship Service—"Prayers of the People"
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Vermont Congregation Lauded

New York City, N.Y. Bishop G. Bromley Oxnam and his cabinet of 15 district superintendents in a meeting in his library in Methodist headquarters here last week issued a formal commendation to the minister and members of the Gilman, Vt. Methodist Church for having installed memorial chimes to honor their former pastor, the late Chaplain George L. Fox.

Chaplain Fox was one of four chaplains of three faiths who gave their lives that others might be saved when the USS Dorchester sank, February 3, 1943. The message, over the names of the bishop and superintendents of the Newark, New York, New York East and Troy Conferences, was addressed to the Rev. Louis Hencks, pastor of the Gilman church.

The commendation referred to the chimes as "a fitting and meaningful memorial whose tones, singing out over the community, will remind the citizens of a life freely given that freedom might prevail." The cabinet went further on record in deep appreciation and admiration of Chaplain Fox as a man, and of the others who stood with him, "as symbolic of courage and self-sacrifice in the name of religion."

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Washington Diary

Samuel W. Irwin

The army wheather-man who observes and charts the dips and waves, the fog banks and the arctic pressures, and sends out statements, lives here in my woodland, but he accepts what comes, about as I do. For a week each morning the thermometer out by the north window has kept dipping toward zero. As I write, a hopeful period of approaching sanity is indicated in the Maryland weather diagram. Capitol Hill has been equally windswept and the new Congress has not yet warmed up. There is a rush of committee hearings bumping in the halls—much gesticulation but little getting down to work. One is reminded of the film director who snapped at a gesticulating actor, "Don't just do something, stand there."

Restless Palestine

The Hon. James G. McDonald, one of our six members of the Anglo-American Palestine Commission, addressed himself to the "debacle in the Holy Land" before a crowded ball room at the Mayflower Hotel recently. He characterized as a farce the newly separated Transjordania with its meagre 300,000 population and he pointedly asserted that while one nation side-stepped its pledge in 1939 and others stood waiting, the doors of the charnal house in central Europe were sealed against hope and six million Jews perished in the holocaust. As to the joint commission's work in Palestine he stated, "I felt that the best witness for the Jews was the Arab—they were so extravagant, so bitter, so undiscerning and merciless that they gave away the conspiracy" while the Patriarch of a Catholic group in Lebanon testified, "The Jews are our friends, they came bringing a re-birth of fruitfulness. Arabs are synonynous with aridity and decay." Here Mr. McDonald added, "Orchards and forests are growing in the midst of Arab barrenness," and "against the background of 150,000 Jewish children some scarred and marked by torture of seven years and five concentration camps, against that background we saw in Palestine beautiful, healthy, happy, free Jewish children." Answering a question concerning terrorism he said, "Because of betrayal, end of hope, closing of doors, persecution of brothers, Palestine Jews now feel that terrorism is the only method the British will understand. Jews will not aid the mandated government by spying though they disapprove of terrorist methods." Though the British have lost the right to govern he said, yet if even now they would fulfill their mandate, terrorism from the Jew as well as the Arab would disappear tomorrow.

Some days later on this theme Dr. Howard LeSourd of the American Christian Palestine Committee, speaking before the Washington Ministerial Union said, "The dangers of our civilization will be tested by the degree by which the Jews are given justice. If the Jew goes down any place in the world the world goes down." He stated that the enemy-attitude of the Arabs toward democracy was evidenced by their preparation of floats to celebrate Rommel's expected sweep via Alexandria into the Holy Land while the Jews were 100 per cent in the fight for democracy along with the British." The calamities confronting a Labor Government today seem partly their own and (stem) partly from the blunders of the colonial office of yesterday and the failure of a world vision.

Getting an Atomic Commission

In a democracy each foward step seems accompanied by opposition and pain. One hot summer day in a wrangling committee session a congressman is said to have exclaimed, "It isn't the heat; it's the stupidity." One might think of that now and then in a session of the Senate committee questioning the nominees the President has made to the new Atomic Energy Commission. Though the 79th Congress voted a civilian commission there is a military minded group jockeying to place a retired army man in the key position of general manager of the group. There was also a move on the part of two or three Senate committee members to permit the military liaison Board to sit in at all Atomic Energy Commission meetings. David Lilienthal, nominated by Mr. Truman to be chairman of the commission, seemed astonished at this suggestion to ham-string the free working of the group. The leaks, Mr. Lilienthal indicated, that had so far occurred, came from releases made by the military under General Leslie Groves. The *Washington Post* commenting said there was danger "of a commission managed in the image of the military; this is to say that its administration will be characterized by the narrowness of view and the sterile insistence on conformity which made it impossible for scientists to work under Army rule." The Atomic Energy Commission is, besides, to center on the human and industrial use of the power of the atom.

But perhaps the reductio ad absurdum in the hearings came when the old McKellar—

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs Minerva Phinney.

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FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Lilienthal feud flamed up. Senator McKellar is an aged member in the Senate now, evidently mistaken concerning Tennessee Valley Authority management in the past, and set with exceeding stubbornness against Lilienthal. His frustrated hope to control TVA of which Mr. Lilienthal was formerly head, has become a sort of psycopathic fixation, and here today was his chance to belabor Lilienthal, who had said when accepting the appointment, "I shall enter upon these new duties with deep humility." Mr. Lilienthal was evidently in some distress under the communistic smear and inuendo of the McKellar attack.

In a later hearing McKellar sarcastically lambasted Lilienthal for "not carrying in his head" the production cost of a ton of amonium nitrate, and then turned to such counter-worn inquiries as, "What are your convictions on communist doctrines?"Up to this Mr. Lilienthal had shown no signs of emotion or anger "but here suddenly wheeled in his chair, and said in a voice that was low but electric with fervor: "This I DO carry in my head, Senator! I believe and I so conceive the Constitution of the United States to rest upon, as does religion—the fundamental proposition of the integrity of the individual, the protection of an individual and his good name against besmirchment by gossip, hearsay and the statements of witnesses who are not subject to cross-examination. That I deeply believe." There was "pin-drop silence" for some moments, when Senator McMahon D., Conn., said quietly, "That was the statement of a very real American." There was silence again, while Mr. McKellar shuffled his papers. The final outcome of the hearing on the five nominees may be in doubt.

Among the Churches

At the Methodist Union dinner held in progressive Petworth Church with Dr. J. C. Millian as pastor, Bishop Flint, with an introductory note of optimism, called the union to "come into its own." The speaker of the evening, Dr. J. Callaway Robertson, district superintendent of Alexandria Va. admonished that the church advance in a greater effort. "There has been no vital spontaneous urge among our Methodist people. We have been carrying on a Crusade without crusaders who are eager for opportunity." He would have the Christian body challenge an indifferent society, like the challenge of the Russians in their social purpose. He would confront men with the affirmation, "You have read Jesus—then you know what we are going to do, and we are going to do it." The new Ryland Methodist church off Pennsylvania Ave. S. E. already outgrowing its Sunday school accomodations held a unique brotherhood rally a few days ago. This writer was permitted to serve as speaker. The membership here includes several highly trained men in the civic life of the capital city. The pastor is the Rev. C. Lewis Robson.

Trinity Methodist, Dr. Daniel Justice, pastor celebrated triple anniversaries the week of Feb. 9; 145th anniversary of the first Methodist Society in Washington, 100th mile stone of the Women's Societies in the city, and the 50th birthday of the present church's dedication. One of the outstanding events of the celebration was the superbly presented pageant dramatization of the long and impressive story of the church's life in the city. Among the speakers of the week were Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, and Dr. Lester A. Welliver, president of Westminister Theological School.

The church began with a brotherly sort of membership of 60 whites and 25 Negroes. In 1813 with a war on, and the White House and the Capitol burned, a revival brought 100 into the group, till in 1825 the Negroes alone numbered 200, and these set out to build a church of their own.

The new spacious Congress Heights Church, Dr. George L. Conner, pastor, for nearly two decades, boasts a Sunday school of 1400—second largest in the Baltimore Conference.

At Foundry, an inspiring demonstration of an inter-racial gospel was given before a great company on Sunday morning, Feb. 9th. As the choir groups sang, literally from the far nations, many a listener remembered that it is to be from "all nations and kindreds and peoples and tongues" the "multitude before the throne" is to be numbered.

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John Wesley

(Continued from page 231)

her married life. There were to be nineteen in all, nine of whom died in infancy.

Increasingly sensitive of his high-church obligations, the rector of Epworth noticed one morning that his wife was not saying "Amen" when the prayers for King William were read, but dutifully said her "Amen" when the prayers for Queen Mary were read. Inquiring into the matter, he was told that she considered Mary her rightful sovereign but King William, not being her true sovereign, should not be prayed for as the king. This was carrying independent thought too far for Samuel Wesley. He ordered her to conform to his views, with his famous remark, "Two Sovereigns, two beds." She refused to conform. He packed his luggage and went off to London, vowing he would not return until she was obedient. A lonely year for both of them passed, and then the death of King William mercifully removed the hindrance of their life together, and Samuel Wesley returned.

The child of their reunion, born in 1703, was John Wesley. He was to span almost a century's life, dying in London in 1791. His home life was simple and severe marked with family affection and churchly piety. His father Samuel paid little attention to the affairs of the home and was often away on long visits to York and London. Susannah Wesley ran the affairs of her house with a strict and simple method. Each child was taught his letters upon his fifth birthday. Only two of the daughters, being unable to accomplish this, needed a day and a half. The smallest children sat at a little table in the dining room and were promoted to the big table as other children came to take their places. Their food was given them with strict regulations. Everything had to be eaten, and no second helping was permissible until all had eaten the first. A mug of beer for each child was provided each day.

Epworth was a lonely village in bad weather. For some months of the year it was isolated from the surrounding countryside by broad fen-land swamps. The fens people were a rough and unlettered set. They had no liking for Father Wesley's strict church regulations and for his attempt to control their moral and ethical life. They had only rebellion in their souls. In retaliation for his strictness with them they broke down his fences, stole his cattle, burned his hay fields, and caused unending trouble. Yet through it all Susannah Wesley kept a firm hand on her growing boys and girls. One historic night all had retired to sleep, the nurse awakened in the room in which she was sleeping with Jackie and three younger children and smelled smoke in the house. She awakened them all and then, carrying the infant, Charles, rushed to the front door. It was locked on the inside and the key was upstairs in Father Wesley's trousers pocket. By the time he had got upstairs and back down again the house was enveloped in flames. Safely on the front lawn, they counted the children and found Jackie missing. He appeared at the second-story window of his bedroom, apparently not having been awakened by the nurse's first signal. Neighbors leaning against the house and standing on each other's shoulders were able to reach him through the window just as the roof collapsed behind him. There on the front lawn of the burning rectory of Epworth, Susannah Wesley vowed to give particular care to the religious education of her son John, since God had snatched him as a brand from the burning and surely destined him for some great work.

Country parsons in England could not afford public-school education for their sons without the patronage of some wealthy family, nor could the sons be trained elsewhere than in the public schools. Father Wesley succeeded in obtaining the necessary help, and his sons Samuel and John and Charles were each in turn sent to school in London. His father's parting advice to John as John left for school at the age of eleven was to say his prayers every day and to run around the Charterhouse School yard every morning before breakfast; the one to keep his soul in trim, the other his body. John obeyed his father.

He came at the close of the Charterhouse School years, at seventeen years of age, to Christchurch in Oxford University. Here his mind developed rapidly. He became a master of English literature and remained such to the end of his life. During those years he was also preparing himself for the priesthood, and the heart-searching that this involved is clearly shown in the correspondence between himself and his mother. Worried about the doctrine of predestination and uncertain of his election, he wrote to his mother. Her answer, to the effect that by contemplation of his own good deeds he could arrive at a reasonable assurance of his salvation, was thoroughly Calvinistic and became deeply ingrained in Wesley's entire work. It was from this conception that he must be free in the great Aldersgate Street experience.

Finally, when he had decided on the ministry, his mother's letter came back saying, "Happy are you if you cherish those dispositions and now, in good earnest, resolve to make religion the business of your life." This sentence is so typically Wesleyan Methodism that Susannah Wesley should be given her due and proper credit for it. She considered her own business to be the preparation of her children for immortal life. John Wesley, from this happy moment on, considered religion the business of his life.

His preparation for the ministry completed, he was ordained by Bishop Potter in Oxford, and, his father's health failing, he returned for a year and a half's apprenticeship in assisting his father at the parishes of Epworth and Wroote. Samuel Wesley was overjoyed at the success of his boys in school, and when at the close of his actual academic preparation at Oxford John Wesley was elected a Fellow of Lincoln College, old Samuel was delighted and cried out that it made no difference now what happened to him for "My Jackie is Fellow of Lincoln!" But the Fellow of Lincoln was unhappy in Epworth and Wroote and returned to Oxford to continue his life in the university.

Meanwhile his brother Charles had come up to the university and he, too, was taking religion seriously and as a business, in keeping with his mother's famous maxim, and since they must contemplate their own good deeds for a reasonable assurance of their acceptability to God, young Charles and some of his friends formed themselves into a club for the more strict observance of their student and religious life. John Wesley now became the leader of this little band of men. They were nicknamed by their fellow students "The Holy Club," "The Bible Bigots," and finally, "The Methodists," because they did everything by rule and method. This name stuck and they have been called the Oxford Methodists. They visited the prisons, they went to communion often, they rose at four in the morning, and studied under specific routine each hour of the day and each day of the week.

(To be concluded next week)

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Something New In Radio

C. Milo Connick

It happened in room 222, Radio City, Hollywood. A group of civic, educational, and religious leaders in Southern California sat spellbound for the space of half an hour. They were listening to an audition of the American Broadcasting Company's new Bible dramatization series—"The Greatest Story Ever Told."

When the telegram arrived inviting me to attend this audition, a multitude of doubts rushed through my mind. I had listened to many alleged dramatizations of the Bible before. They had been sometimes offensive, frequently amateurish, and always commercialized. Probably this one would be no different.

But I was wrong. This series *is* different—so different that I predict it will establish a new standard for radio broadcasting. In the first place, the subject matter is singularly attractive—the parables of Jesus. The initial broadcast was devoted to the parable of the Good Samaritan. This brief and well known story, in which Jesus explains the word "neighbor" to a cynical lawyer, was expanded to a half-hour drama. While the original tale was closely followed, the expanded version was pregnant with modern overtones. Our modern prejudices were thrown into historical perspective. No one who listened could ever again with a free conscience maltreat a member of another race.

In the second place, the script is superbly written. Credit for this accomplishment belongs to Mr. Fulton Oursler, noted dramatist and senior editor of *The Readers Digest*. He is eminently qualified to fulfil this task. During the past five years he has read over a thousand books about Jesus, made two trips to the Holy Land for first-hand information, and consulted scores of Bible experts—all in preparation for his forthcoming book on the life of Christ.

Mr. Oursler's personal piety and dramatic skill combine to produce drama which is at once vital and reverent.

In the third place, each broadcast is complete in itself. There is no "tune in next Sunday for the exciting climax." Every Sunday afternoon for fifty-two weeks a nation-wide audience can listen to a full half-hour's presentation of the gripping stories which Jesus indelibly inscribed on the hearts of his first-century "congregation."

In the fourth place, the sponsor is unique. It is persuaded that the world desperately needs to hear the greatest story ever told. What's more, this socially sensitive company has good news for a radio public which is weary of high pressure advertising. At its insistence—there are no commercials beyond the simple statement (required by law) at the beginning and end of the broadcast: "Presented by the Goodyear Tire and Rubber Company."

There are many other notable features embodied in the program which I have briefly described. You will want to discover them for yourself when you tune in next Sunday afternoon to "The Greatest Story Ever Told" from The Greatest Life Ever Lived.

Steward of Possessions

"BARNABAS, HAVING A FIELD, SOLD IT, AND BROUGHT THE MONEY"

THE stewardship of possessions is important. The Church requires money to build her houses of worship, to support pastors, to send missionaries, to maintain schools and hospitals. This is a "spiritual service." Money is not "filthy lucre"; it is stored up personality, mighty for evil or good according to the use made of it.

The New Testament is not a book of rules telling us how to run a business or spend our money. Barnabas apparently had left his old home for good, given up his business, and cast his lot with the Jerusalem Church. The Church was in need. So Barnabas sold his property back in Cyprus and turned over the proceeds.

The call of God to most men is not to sell their business but to keep it and run it for Him. That means having a business that serves the public good. It means running it with just and equal regard for those who own, and those who work, and those who buy. It means intelligent and systematic giving. For a nation, it means using her great possessions for the equal good of all her people, and, beyond that, for the good of other peoples as well.

Barnabas was like the disciples in Macedonia who "first gave their own selves to the Lord." He was a "good man, and full of the Holy Spirit." He was not a Paul in gifts, but he brought Paul to the apostles and went along on Paul's journeys. His character, his money, his influence, his witness, all were a part of Barnabas' stewardship.

BARNABAS, *Consecrated Layman*

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